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NEW SERIES. — No. 4.

May 1, 1849.

GLORIFICATION.

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BY THE
REV. MOURANT BROCK, M. A.,
Chaplain to the Bath Penitentiary.

SEVENTH THOUSAND.

THAT it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

Burial Service.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,
No. 8 Chardon-street.

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NOTE.

THE English pre-millennial adventists have given to the world many valuable works on the subject of the advent. They differ somewhat from us on the question of the restoration of Israel, and of the nature of the millennium. But in the speedy return of our King, the first resurrection, the personal reign, and the high practical influence of the doctrine, we perfectly accord. This work, which we now give to the public, we regard as among the best small works of the kind. We commend it to the prayerful examination of all who love our Lord Jesus Christ in sincerity and truth.

J. V. HIMES.

GLORIFICATION.

SALVATION is a work present and future. Present, as it regards the justification and sanctification of the believer—future, as it relates to his glorification. Thus, the Scriptures sometimes speak of the people of God as now saved: "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but *is passed* from death unto life;"* and sometimes of their salvation as future—"Salvation *ready to be revealed*;"† and again, "Now is our salvation *nearer* than when we believed."‡ Hence, believers are *now* saved, and yet *to be* saved. They are *now* saved, entirely saved from the guilt of sin by the grace of God through the blood of the Redeemer, which is their Justification; they are *now* saved, partially saved from the power of sin, by the influence of the Holy Ghost, the purchase of the Redeemer, which is their sanctification; and they are yet *to be* saved, fully and finally saved, from "the bondage of corruption," by the mighty power of God, at the resurrection, which is their glorification.§

It is of this GLORIFICATION that it is now pro-

* John v. 24. † 1 Pet. i. 5. ‡ Rom. xiii. 11.

§ For the two former subjects, see the opposite page.

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posed to treat. And may God the Spirit be pleased to bless what is offered?

Glorification is a subject for believers. It is their inheritance. They ought, therefore, to acquaint themselves with what the Lord has graciously revealed concerning it; and to such especially as are under tribulation, will the consideration of the joy set before them be found most precious.

The subject, moreover, peculiarly belongs to tried and experienced Christians, to those who know the power of "the dying of the Lord Jesus." It is not so much a subject for those who are but just initiated into the divine life. We must first become acquainted with the doctrines of the cross, before we go on to those of the crown. Paul, when present with the Corinthians, would only know among them "Christ, and him crucified;" not glorified, but crucified.* This was a doctrine most suited to the state of that corrupt church. Amongst other churches, he was willing to know Christ glorified, as he did when present with the Thessalonians, a church advance in grace.† From the order and nature of the subjects, it is evident that we must receive a crucified Saviour, before we can know him as a glorified king. Christ was first debased, then exalted; and as we are conformed to him in his humiliation, so are we prepared to follow him in his exaltation. The cross leads to the crown. He talks vainly of the latter,

* Is not this text frequently misapplied, as if *we now* were to know only a *crucified* Jesus? — whereas, this is only the grand fundamental doctrine whence we go on to others.

† 2 Thes. ii. 5.

who has not experienced the power of the former. Well says Martin Luther, speaking of the false prophets of his day, "If you hear nothing from them but smooth, tranquil, and forsooth what they call devout religious contemplations, regard them not; for there is wanting the characteristic of the Son of man, of the Man of sorrows; there is wanting the cross, the only touchstone of Christians, and the sure discernor of spirits. Listen not even to a glorified Jesus, unless you find he was first crucified."* Admirable counsel!

In attempting to state the doctrine of glorification, we notice —

I. IN WHAT GLORIFICATION CONSISTS.

1. There will be a great change in the bodies of believers.

St. Paul gives us five particulars of this change, teaching us that these bodies will be incorruptible — glorious — powerful — spiritual — heavenly.† And, again he says that "our vile body shall be fashioned like unto Christ's glorious body."‡ What "the glorious body" of Christ is, we know from the transfiguration, when "the fashion of his countenance was altered," "and his face did shine as the sun, and his raiment was white as the light." Such, then, will be the bodies of his saints. "We shall be like him, for we shall see him as he is."

2. Further, there will be a great enlargement in the intellectual faculties of the saints. Speaking of the present state compared with the future,

* Milner's Church History, vol. v., p. 43.

† 1 Cor. xv. 42, 43, 44, 49.

‡ Phil. iii. 21.

St. Paul says, "Now I know in part; but then shall I know even as also I am known." As, therefore, we are now known, and thoroughly discerned by the heavenly powers, so shall we then know, and thoroughly be acquainted with, them. As to any future change in the *soul*, I am not aware of such being mentioned in Scripture. The change in the body is future, the change in the soul present. Believers are in their souls now regenerated, and made new creatures in Christ Jesus. They will require, in a future state, no new creation or new birth. But their bodies will need both. And from the soul no longer oppressed by the body, but aided by it, who can tell what glowing love shall then burst forth to God! At that period there will be no exercise of hope—none of faith—none of patience; love alone will remain. Then, all hindrances from the old and corrupt nature being removed, the regenerate principle in the soul, at present under restraint, shall fully shine forth. Thus with perfect knowledge in the intellect, with perfect love in the soul, and a perfect body as a fit receptacle for both, what glorious creatures shall the saints be! "Then shall the righteous shine forth as the sun in the kingdom of their Father." Adored be that grace which hath set before us this lively hope through the Gospel of truth!

II. THE TIME WHEN GLORIFICATION TAKES PLACE comes next to be considered.

1. From what has been said above, it will be evident that this is not at death. Death is the dismemberment of the creature, and to a being

so dislocated there can be no glory. God has united the soul and body; the one, therefore, without the other cannot be in a state of perfection, and hence cannot be in a state of glory. Again; believers are members one of another. United, they make one catholic body. But, there can be no glory to this body unless it has all its members complete, because the deficiency, even of the least, would cause want of symmetry and proportion. Now, the death of an individual only adds one fresh member, nay, only part of a fresh member, a soul without a body, to those who have gone before; and many other members, it is evident, yet remain to be gathered before the church can be glorified.

The Scripture describes the condition of the departed as one of *rest*—"They rest from their labors." Blessed is this state indeed! but this is not glory—rather, it is not the glory of which the Scriptures speak. Nay, the heavenly vision implies that the souls of the departed are yet praying for something ulterior. Their cry, as heard by the beloved disciple, was, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They are represented as looking for some better thing yet to come. Surely, then, the expression, "church triumphant," as applied to departed saints, is not in its fullest sense correct—whilst, a similar term, "gone to glory," conveys also an erroneous idea. The souls of deceased saints are happy and blessed; but they are neither "triumphant," nor "in glory," in the sense in which Scripture represents they shall be. Glory, moreover,

is never in the New Testament connected with death; nor is the subject of death used in Scripture as a motive to any end. What a discrepancy is there here between the word of God and a multitude of pious, well-intentioned books, which have been written on the subject!

2. When, then, does Glorification take place? We reply, *at the coming of our Lord Jesus Christ*. The Scripture is explicit on this head. It is written, "The earnest expectation of the creation waiteth for the manifestation of the sons of God;" and, believers "wait for the redemption of the body."* The body is as much the purchase of Christ's blood as the soul. Its redemption from the power of death will be at the last day: "I will redeem them from death,"—and then, in body and soul complete, will be the "manifestation of the sons of God" in glory. So also in Col. iii., "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." To Timothy, Paul writes, "The time of my departure is at hand: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give at that day." And Peter, in his first epistle, says, "Hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:" and again, "Salvation ready to be revealed in the last time." Hence, we may see that the Second Advent, and not the hour of death, is the period appointed by the Lord for the glory of his people. Death is an individual act, but the coming of the Lord a catholic event.

* Rom. viii. 19, 23.

Then only will the Church be complete; and, consequently, then only can she be glorified.* The full glory of Christ and his people shall take place together: "He shall come to be glorified in his saints, and to be admired in all them that believe." Then shall he assume his "many crowns," and his people enter into the joy of their Lord.

III. THE PERIOD OF THE SECOND ADVENT is the point which we propose next to consider.

On this subject, as is well known, there exists great diversity of opinion.

Christians, however, are generally agreed in this, that there will be a reign of righteousness upon earth, commonly called the Millennium. Whether the Lord's Advent will be before, or after, this time is the question debated. That it is *before*, we now from Scripture endeavor to show. Omitting any proof from the Old Testament, we at once pass to the New.

1. Our Saviour, in two discourses, one spoken at a distance from Jerusalem,† and another delivered on Mount Olivet,‡ teaches us what the state of society will be at the time of his coming. He says, "As it was in the days of Noe,—as it was in the days of Lot,—they were eating and drinking, planting and building; even thus shall it be in the day when the Son of man is revealed." And, he adds, "When the Son of man cometh, shall he find faith§ on the earth?"||—implying

* See. Heb. xi. 39, 40.

† Luke xvii. 20, to the end; and xviii. 1 to 8.

‡ Matt. xxiv. 37.

§ Or, "the faith,"—from what goes before, probably, the faith of his coming.

|| Luke xviii. 8.

that He shall find but little faith. St. Paul, Jude and Peter, in their epistles, testify to the same state of things. Hence, it follows, that, when Christ is revealed, it will be at a period of general corruption of manners. Now, up to the present time, which is nearly two thousand years since our Lord's manifestation in the flesh, what have we seen but apostasy? What is the world's present state but apostasy? And the above Scriptures teach, that, at the time of the end, there will be apostasy still, and that even to a greater extent than at present! Where, then, are we to introduce the Millennium? It clearly has not been manifested; it is not now being manifested; whilst, the chronological prophecies plainly show, that, with the greatest latitude of interpretation, there is no space for it to be interposed between the present time and the coming of Christ. If, then, this reign of righteousness has not been, is not now, and cannot be before the Second Advent of Christ, it is evident that it must take place after he comes: hence, we look for a Premillennial Advent of our Lord.

2. Many of our Lord's parables establish this fact, the greater number of them being prophetic.

The parable of the wise and foolish virgins points to the state of the professing church at our Lord's second coming, when even the wise virgins slumbered and slept. Thus, when our Lord appears, and even when the cry goes forth, "Behold, the Bridegroom cometh!" it will generally take even believers by surprise. It is at *midnight* that the cry is made. Look at Christendom; consider the gross darkness of the Papacy, the profound

ignorance of the Greek, Coptic, and Oriental churches, the deep slumber of the Protestant and other churches abroad; mark the unwillingness too generally displayed at home to hear this warning voice, which is now, blessed be God, from watchman to watchman taken up. Slumber is upon the eyelids, though the cry is being raised. What, then, hinders but that the Bridegroom should be at hand, even at the doors? * This parable, therefore, shows that the state of Christendom at the time of the end will not be one of activity and watchfulness. Our Lord's discourses in the previous section† show the same truth, but in stronger colors, and, perhaps take in a wider range. The argument there used, as to the impossibility of a period of blessedness intervening between the present time and that period, will apply also to the interpretation of the parable now under consideration, and will again show that Christ comes before the Millennium.

The parable of the nobleman intrusting money to his dependents next claims our attention.‡

* It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries that in Wirtemburgh there is a Christian colony of several hundreds, one of the chief features of which is the looking for the Second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as "the day of consolation." In a little publication, entitled "The Millennium," the writer says that he understands in America about 300 ministers of the Word are thus preaching "the Gospel of the kingdom;" whilst in this country, he adds, about 700 of the Church of England are raising the same cry.

† Page 9.

‡ Luke xix. 11.

It was spoken when our Lord was near Jerusalem, and the object was to undeceive his disciples who thought "that the kingdom of God should *immediately appear*." Their idea of the kingdom, as that of the whole nation, was, that it was to be established on earth, and at Jerusalem. Nor does our Lord, either here or elsewhere, tell them that they were mistaken. Nay, this parable, and others, rather tends to confirm them in their error, if, indeed, error it was, for from it one would rather infer that they were right as to the kingdom, though wrong as to the time. On another occasion he teaches them that it was not allowed them "to know the *times* and the *seasons*" of its manifestation. They expected a kingdom: this the parable allows. They expected it *then*: this the parable disallows. The scope of the parable, therefore, is clear—namely, that the kingdom of God was not to appear for a considerable period. Now, let us consider the parable itself.

It refers, as all will allow, to our Lord's coming and his kingdom. We are, therefore, to learn from it facts as to their manifestation.

The character spoken of is a nobleman—one who in rank was raised above his fellow-citizens, but not possessing kingly power till a period subsequent to the opening of the parable. In order to be invested with this kingdom, or, as it may be rendered, royalty,* he goes "into a far country, and returns," to exercise at home the regal authority he has acquired. In the mind of his sovereign, he was a king when he left his country; but it was

* See Campbell's Note.

not till his return, after investiture, that he could exercise regal power. To show that the kingdom in question was not foreign, but domestic, it is added, "His citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.'" As to his servants, before his departure, he calls ten of them, (for such is the meaning of the phrase,) and entrusts to them several sums of money. In process of time he returns, "having received the kingdom," and then proceeds to its administration, recompensing his *servants* by rewarding the deserving and punishing the slothful; whilst, as to his *enemies*—namely, the rebellious citizens—these he commands to be slain before him.

Here, then, we see the Lord Jesus Christ, and his kingdom, in their present and future manifestations. When the Lord was on earth, he was by right a king, but had not then entered upon the administration of his kingdom. At his ascension, he went "into a far country," even into "the heaven of heavens," where the Father invests him with a kingdom,—“Sit thou at my right hand, until I make thine enemies thy footstool.” His *citizens* have refused his rule, and his *servants* are some using, and some abusing, the talents he has committed to them. By and by, the time appointed by the Father for the subjugation of his enemies arrives, and "He comes in his glory," and "sits in the throne of his glory;" then, he receives the kingdom for which he went, and possesses it, not only in right, but in reality; then, he administers it in person; then, he rewards his *servants*, bad and good, according to their deserts,

and his enemies who refused his reign are cast into outer darkness.

Can any one from this parable avoid the conclusion that the advent of our Lord is premillennial?*

We next pass to "the parable of the tares of the field."† Good seed is sown by a householder: by night an enemy sows tares among the wheat; they appear, and spring up together: the servants desire to root up the tares, but are prevented, lest the wheat should be injured.

Such is the parable. Our Lord's interpretation is as follows. He himself is the sower; the field is the world; the good seed and the tares are, respectively, "the children of the kingdom," and "the children of the wicked one; the enemy is

* So strong was the conviction produced on the mind of the learned author of the *Harmonia Evangelica* by this parable, that he says, "The consideration of the parable, and the difficulty, or, rather, the impossibility of explaining it satisfactorily and consistently upon any other principle than that of a reference to the millenary dispensation, contributed, as much as anything else, to confirm the author's belief in the futurity of that dispensation, and, in fact, first to draw his attention seriously to this subject. The difficulty which was felt by himself, he is persuaded, will be felt by any other person who shall attempt to explain the parable without doing violence to it, and to find a counterpart for it in any economy, or in reference to any kingdom of Christ, whether past or to come, but that." — *Greswell*. The application of this parable, as the above author observes, is made yet more clear from circumstances happening at the period when it was spoken. Great men were wont to go to Rome for investiture in governments conferred on them by that mighty power; and our Lord probably had in his eye an event which had happened about 30 years previously. For Archelaus, who had been appointed to reign in Judea, was a nobleman, being the son of Herod the Great, and went into a far country, to Italy, to receive his kingdom, and to return.

† Matt. xiii. 24.

the Devil; the harvest is the end of the world; and the reapers are the angels," whom the Lord "shall send forth, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Here, is the state of the church from the first preaching the Gospel up to the time of the Lord's Advent. Good and bad are mixed together; iniquity abounds; and the decree is, "Let both *grow together until* the harvest."

The parable of the drag-net,* lastly, claims our attention. Being cast into the water, it gathers of every kind of fish; when full, it is drawn to shore; the good are then gathered into vessels, but the bad are cast away. The interpretation is thus given by our Lord: "So shall it be at the end of the world (or, close of the age:) the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." This parable, therefore, as the preceding, marks the state of the church from the beginning of the Gospel up to the time of the end. Like the former, it shows that the bad and good are to be mixed together even to the last; that there is to be *no gradual amelioration* of the world, as is often supposed; but that at Christ's epiphany the state of mankind will be as corrupt and vile as it now is.

Taken together, these parables establish *two* facts. One, that at the first preaching of the Gospel the righteous and the wicked were con-founded together, even as fish, good and bad, enclosed in the same drag-net; or, as tares and

* Matt. xii. 47.

wheat growing together in the same field. The other, that, from that period up to the time of separation at the Lord's coming, *without any intermission or change*, they were *to continue*, and *will continue*, mixed and confused together. Hence, therefore, it is again evident that there is no blessed period of righteousness to the church before the Lord's appearing; but that by his coming he will himself bring in his glorious kingdom.

With declarations so plain of the continuance of the present state of things unaltered up to the period of judgment, it seems surprising that we have not always clearly seen that it was Christ's appearance at his Advent, and that alone, which was intended in the Divine counsels to introduce his happy reign. When he comes, but not till then, will the tares be separated from the wheat, and the net being drawn to shore, the assortment of its contents will take place. Then, as when the priests of Baal were cut off by Elijah, the rain long withheld fell upon the earth; so, the wicked being removed, the curse shall be taken away from the ground, and, the dew of the Divine blessing being no longer restrained, all shall be happiness and peace and joy.*

4. The declaration contained in Acts iii. 21, also leads to the same conclusion—"Whom the heaven must receive till the times of the restitution of all things." Here, two facts are evident. One, that there can be no millennium till this restitution takes place; the other, that Christ comes not

* See Isa. xi. and lxxv. 25.

to destroy the earth, but to restore it. There is nothing of annihilation in Scripture, either as it regards the earth or our bodies; *change only* is spoken of.

5. We will take only one other argument further to confirm this doctrine. St. Paul, in his second epistle* to the Thessalonians, delivers a prophecy concerning "*the apostasy*," and the "*wicked*," or lawless one, called also by him "*the man of sin*," the son of perdition."† He declares that in an age of the church, then future, he was to be revealed; that "*the mystery of iniquity*" (*i. e.*, of the man of sin) did already work; but that when a certain cause, which then hindered, was removed, he would be manifested, and subsequently be destroyed at the coming of Christ. Here we have "*the mystery of iniquity*" at work from the days of Paul, *without any intermission*, up to the time of the end. The seed of the "*falling away*," or apostasy, sown in the apostles' times, germinates, breaks forth, and comes to maturity in that Wicked One, Antichrist, the enemy of God and man, who continues on the earth till the Lord destroys him with the brightness of his coming," even with the epiphany of his presence. Now, where in this prophecy is a reign of righteousness to intervene? Does it not declare that the present dispensation begins, continues, and ends with apostasy? Yes, with the exception of the remnant, all is apostasy

* Chapter ii.

† The same, apparently, as spoken of by Isaiah xi. 4, under the same name. Called, also, by him "*the Assyrian*," ch. x. xiv. and xxxi. Also by the same name by Micah, ch. v. By Ezekiel, "*Gog*," ch. xxxviii. In a word, Antichrist, in his yet most terrible shape.

and will be to the end. Then, and only then, shall the Lord by his own presence bring health and healing; then, and not before, shall "a King reign in righteousness, and princes rule in judgment."

Sufficient, it is hoped, has now been advanced, to show that Christ's second Advent must be before the millennium; and that till that event no reign of righteousness on earth can take place.

As it is frequently urged against the doctrine here advanced that it is a novelty, it may be as well to state that this was the view taken of Scripture by the early Christians. Bishop Newton says, "The doctrine of the millennium was generally believed in the three first and purest ages." And Bishop Jeremy Taylor, though opposed to this interpretation of Scripture, also testifies, "The doctrine of the millennium was in the best ages esteemed no heresy, but true catholic doctrine."*

IV. We next consider the NEAR APPROACH of our Lord's Epiphany.

Amongst the reasons for believing that this event is at hand, are the following:

1. The running out (as is generally agreed) of the prophetic dates; so that this, or any succeeding year, the saints may be caught up, and the Lord appear.

2. The general preaching of the gospel is also a remarkable sign of the times. Our Lord declares, that when it has been "preached in all the

* Quoted by Brooks, on Prophecy, pp. 76 and 78. See the whole chapter, and read the works of this excellent author.

world for a witness unto all nations," "then shall the end come." And, in Rev. xiv., after the angel has been seen, "having the gospel to preach unto them that dwell on the earth," it immediately follows, "Babylon is fallen, is fallen." Thus showing when the testimony of that gospel has been carried throughout the earth, and God's remnant gathered out, that then the end comes. Now, if there be amongst us those who are comforting themselves with the thought that the end cannot be yet, because the gospel has not been preached to such and such countries, let them remember that Paul says, in his day, the gospel was "preached to every creature which is under heaven;" in other words, to the Roman empire. Let them consider what has been since done, and what is now doing; let them remember that the East, now Mahomedan, was once Christian; that Northern Africa was once the glory of Christendom; and that to the Chinese the Nestorians have long ago conveyed the gospel. Let them put these things together,—let them consider how far the gospel has thus been "preached for a witness," and awake from their carnal security. If they are looking for days of ease yet to come, let them not trust to this broken reed to support their fallacious expectation.

3. The remarkable increase of knowledge is another sign of our being near the end. "Many shall run to and fro, and knowledge shall be increased."* How marvellously do we see this now to be the case, and to an extent hitherto quite

* Dan. xii. 4.

unparalleled. All kinds of science have been wonderfully developed; whilst, as to religious knowledge, since the beginning of this century, the word of God has been circulated in upwards of 200 languages and dialects. The present long period of European peace, with the commercial ascendancy of Protestant and scientific Britain throughout the world, doubtless have not been without their object in the divine counsels.

4. The abounding of iniquity is another sign of our being near the great crisis. "In the last days perilous times shall come;" men shall be "scoffers, walking after their own lusts." The development of atheistic principles in the French Revolution gave a shock to European society from which, apparently, it will never recover. There is, perhaps, no one European government, the rulers of which are not "at their wit's end" to keep under the raging spirit of democracy and anarchy. All agree that the present state of society is like the heaving of a volcano, and no one knows but that at the next moment its terrific elements may burst forth. How fearful is the state of our own beloved country! Blasphemy, revolution and misery, to a great extent, feed on the masses; whilst, amongst the more educated, both in England, Ireland, and Scotland, fearful principles of evil and disunion widely prevail.*

* *The Weekly Dispatch* and *The Northern Star*, two blasphemous and revolutionary newspapers, have attained the enormous circulation of 150,000 weekly. These, however, are exceeded in atrocity by 163 different unstamped newspapers, vying with each other in the most atrocious statements, maintaining the lawfulness of rebellion, &c.

In Paris, during the seven years ending 1824, upwards of two

5. The wasting of the Turkish empire, or "drying-up of the Euphrates" of Revelation,—an event closely bearing on the Advent,—is another sign of the end.

What have we not seen in our own day? The suicidal acts of the murder, by their respective princes, of those terrible warriors, the Janissaries and the Mamelukes; Greece, and other dependencies, rent from the oppressor; the Balkan turned by a Russian foe; the destruction of the Mussulman fleet at Navarino, that "untoward event;" the subjugation of Algiers; the fall of Acre; the wasting of Affghanistan and neighboring Islam countries; Morocco humbled; the steady waning of the Crescent, up to this moment, through the whole peninsula of India, and throughout the world; with, finally, the substitution of the British impress on the coinage of that vast country, instead of the "image and superscription" of the Mahomedan princes. All these things show the "drying-up" of that once dreadful power.

million volumes of the works of Voltaire and Rousseau were printed. In Germany, a work has recently appeared, by H. Haire, a writer of great reputation on the Continent, which, the *Quarterly Review* informs us, has created an extraordinary sensation both in France and Germany. This writer states, that they have outgrown Deism, and advocates Pantheism, or the doctrine that there is no divinity but man, and that all men are gods. Materialism, he says, is the religion of all their greatest thinkers and best artists. Contemplating the growth of these principles, and looking forward to the results, he states, that "these doctrines have developed revolutionary forces, which now only wait the moment to explode and fill the world with terror and admiration." "Then," he adds, "will be performed a drama, compared to which the French Revolution was but an innocent idyl!"—*Prophetic Lectures at St. George's, Bloomsbury*, 1843.

Where are now those "locusts," which, in the space of a century, established their withering dominion over a territory reaching from the Euphrates to the banks of the Tagus? — where those irresistible warriors who cruelly ravaged Italy, thundering at the gates of Vienna, and drank at the waters of the Loire? who, but three centuries ago, made our forefathers to tremble? They are fallen from their high estate; their glory is departed; their strength is "dried up." And when, in God's appointed time, any of the European monarchies gives the word, they will cease to be! Adored be Thou, in all thy works, O Lord, holy and true!

6. Again, the wonderful movement that is going on in the Jewish mind presages some strange event. Nor is the turning of the Gentile mind towards the Jew less extraordinary. We see corresponding principles in both commencing their development in a manner which has not been since the beginning of the gospel. Now, their restoration and conversion, we find from Scripture, are closely connected with the Second Advent.* May we not, then, hope that "the time to favor Zion, yea, the set time is come," since the Lord's "servants take pleasure in her stones, and favor the dust thereof?"

7. Lastly. "At midnight there was a cry made, Behold, the Bridegroom cometh — go ye out to meet him." How deep the midnight of Chris-

* We differ from the author on this subject. The only restoration for which we look, is in the resurrection of the whole House of Israel, at the Second Advent. *Pub. of the American Ed.*

tendom is we have already observed! How that cry is being raised we have also noticed. In the parable it is shown, that, presently after the warning voice is uttered, the Bridegroom of the church comes!

Let, then, believers be awaking from their slumbers too long protracted; let them arise, and be trimming their lamps. Now is no time for sleep: the day — the bright, the glorious day of Christ is at hand. Believers, "Let us not sleep as do others." "Ye are the children of the light and of the day." Watch, therefore, and be sober. Take diligent heed to "the signs of the times." Let it be your praise, like that of the excellent Thessalonians, "Ye are not in darkness, that that day should overtake you as a thief." Partake not of the deathful slumber everywhere poured around. Awake! arise! "Behold, the Bridegroom cometh; go ye forth to meet him."

V. It is now proposed to say a few words on the RESURRECTION.

All, we know, will rise, the righteous and the wicked; but, the Scripture teaches that the resurrection of believers will take place at Christ's coming,* and, on a literal interpretation, at least a thousand years before that of the ungodly.† But here, at once, it will be objected, Is it not said that all will rise at the day of judgment; and does not a day consist of twenty-four hours? Certainly all, both good and bad, will rise at "the day of judgment;" but a little attention to Scripture will show that the terms "day" and "hour" are used by the sacred writers to mean a period of any du-

* 1 Cor. xv. 23.

† Rev. xx.

ration. Thus, in Gen. ii. 4, the word "day" is employed to express the *seven days* of the creation. And, in Ps. xcv., "The day of temptation in the wilderness" is afterwards declared to be *forty years*. Thus, our Lord also says, "Abraham rejoiced to see my day." And what is that day, but a period looking at least from the first to the second coming of Christ, and now including nearly *two thousand years*? By the word "day," therefore, we understand a *period of time*; and, in this instance, one, at least, of a thousand years, during which Christ will reign, and execute with his saints the several acts of "judgment written." This millenary reign will be but for a limited period; for it has an end.* * * * *

Then shall time merge into eternity, and "the children of the resurrection," having been rewarded in that temporal dispensation according to their present exertions, shall enter with him into his heavenly and *eternal* glory, in which he shall reign forever and ever.

Such, to speak with humility, appears to be the revelation of Scripture concerning some features of the kingdom of Christ.

The table on the next page gives some idea of the relative amount of what is said in Scripture.

1. Respecting the resurrection of the righteous by themselves.
2. Of the wicked by themselves.
3. Of both mentioned together, without reference to time. And,
4. Of the resurrection of the righteous, as contrasted with that of the wicked.

*1 Cor. xv.

THE FOLLOWING TABLE SHOWS THE RELATIVE AMOUNT OF SCRIPTURE IN REFERENCE TO THE RESURRECTION OF THE JUST AND UNJUST.

I.	II.	III.	IV.
Passages referring to the Resurrection of the Righteous only, without any reference to the Wicked.	Passages referring to the Resurrection of the Wicked only.	Passages referring to the Resurrection of the Righteous and Wicked mentioned together, without reference to the time when each class shall respectively rise.	Passages referring to the Resurrection of the Righteous, as contrasted with that of the Wicked.
Hos. xiii. 14. I will ransom them from the power of the grave; I will redeem them from death.	Rev. xx. v. The rest of the dead lived not again until the thousand years were finished.	Isaiah xxvi. 19. Thy dead men shall live, together with my dead body shall they arise.	Luke xx. 35, 36. They which shall be accounted worthy to obtain that world, and the resurrection from the dead; being the children of the resurrection.
Luke xiv. 14. Thou shalt be recompensed at the resurrection of the just.	Rev. xx. 12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.	Awake and sing, ye that dwell in dust: and the earth shall cast out her dead, i. e. the <i>Rephaim</i> , or wicked dead.— <i>Lowth.</i>	John v. 29. They that have done good unto the resurrection of life.
John vi. 39, 40, 44. And this is the Father's will, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.—And I will raise him up at the last day.—And I will raise him up at the last day.	Daniel xii. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*	John v. 29. They shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.	Phil. iii. 11. If by any means I might attain unto the resurrection of the dead.
Rom. vi. 5, 8. We shall be also in the likeness of his resurrection.—We believe that we shall also live with him.	Eph. i. 14. Until the redemption of the purchased possession.	John v. 29. They shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.	Heb. xi. 35. That they might obtain a better resurrection.
Rom. viii. 23. Waiting for the redemption, to wit, the redemption of our body.	Eph. iv. 30. Ye are sealed unto the day of redemption.	Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust.	Rev. xx. 5. The first resurrection.
1 Cor. vi. 14. God will also raise up us by his own power.	Col. iii. 14. Then shall ye also appear with him in glory.		
2 Cor. iv. 14. He shall raise up us also by Jesus.	1 Thess. iv. 13, to the end.		

*A friend thus renders this passage:—Many of the sleepers of the dust of the earth shall awake—these unto eternal life; but those, (i. e. the rest of the sleepers,) as shameful ones, unto eternal contempt.

In this table one is surprised to see how little proportion there is between what refers to the righteous and to the wicked. The resurrection of the latter is, indeed, distinctly stated; but, whilst full particulars are given of what pertains to the righteous, of the nature, change, and assumption of their bodies, &c., nothing is stated of the bodies, or mode of resurrection, of the ungodly,—nothing more than the bare fact that they shall rise. Surely, then, as the Lord has dealt so bountifully with his saints, in giving them such minute details as to their own glorious change, it behoves them to inquire into these things; and, they have this promise for their encouragement — “The wise shall understand.”

In the preceding table (division III.) are notices of the resurrection of both the evil and the good, but without any reference to time. It is said, that some shall come forth “to the resurrection of life, and others to the resurrection of damnation.” The fact of a resurrection of the two parties is stated; but whether they are to be raised at the same moment, or whether a period, great or small, is to elapse between these events, these Scriptures do not at all intimate: on this subject they give no oracle: but there are others which do. Those, again, which speak only of the resurrection of the righteous, (see column I.) by omitting all notice of the wicked, imply priority in time; whilst those which are noticed in column IV., by speaking of *the* resurrection, have also the same tendency. St. Paul (1 Cor. xv., and 1 Thess. iv.) shows that this resurrection will be at Christ’s coming. In the former of these passages, he says, “Every man

in his own order,” or rank, or band; “Christ the first-fruits.” This is past. “Afterward, they that are Christ’s, at his coming,” the resurrection of the just. “Then cometh the end,” or, then the end. Thus, as a space of nearly 2000 years has elapsed between “Christ the first-fruits” and “his coming,” so between that coming, when his saints arise, and the end, a similar or a longer period (as far as the passage in question is concerned) may elapse. The righteous, then, at the coming of Christ, will be raised in “their own band;” but at what time the wicked will be called forth from their graves is left to an indefinite period. This passage marks the awaking to everlasting life as prior to awaking to everlasting contempt, but by how long a period is not specified. There is, however, another Scripture, which fixes this in the clearest manner. Rev. xix. 11—21, and xx., and perhaps xxi. 1, form a chronological prophecy, and give the desired instruction. Here the Lord appears with “many crowns,” as “King of kings, and Lord of lords.” He executes judgment on his enemies; Satan is bound; the saints rise, and with their Lord “reign a thousand years;” but the rest of the dead live not till the thousand years are expired. At the close of this period another apostasy takes place. Then, comes the last act of judgment, and with it the termination of the earthly kingdom, when a more glorious dispensation follows.

Why, when Scripture speaks so clearly, should we think it necessary to take it in a sense contrary to that which is most plain and obvious? Figures there are, of course; but, figures contain

facts. In the interpretation of Scripture, it is a fatal error to mistake a figure for a fact, or a fact for a figure. The writer does not say but that there are errors in regard to the literal method of interpretation; there are many; but, he believes that, through the figurative, large portions of Scripture remain neglected and unprofitable. He believes that the literal interpretation is alone able to disinter the prophets from those masses of uncertain interpretation under which they have long lain buried, and to cast upon the church of God those bright beams of light which will enable her to see clearly her way through the days of darkness which are coming upon the earth. He hails, with lively gratitude to God, the light which is daily spreading, especially among the ministers and people of the Church of England; and, he prays that the Lord of light will be pleased to communicate the same blessing to all churches of the saints!

Four particulars we learn from this part of our subject; that there is to be, —

1. An exclusive resurrection of the righteous.
2. That this is to take place at the Second Advent.
3. That it is to be before that of the wicked.
4. That it is to precede it by a thousand years.

Let us now turn to an event full of interest, which will take place at the coming of the Lord: namely, —

VI. THE RAPTURE OF THE LIVING SAINTS.

From the beginning of the world, the Lord has, for the comfort of his church, shown, from time to

time, his power over death. Thus, Enoch and Elijah were translated without seeing death. In the mount of transfiguration, by the change of our Saviour's mortal body, another example of a similar kind was afforded. Again, the Lord of life, after having recalled several from the sleep of death, himself arose from the grave. Then *after* his resurrection, "the bodies of many of the saints arose, and went into the holy city."* But a yet greater exercise of authority over death still remains to be displayed. There are numbers who shall never die! death shall have no power over them! The saints who are on the earth at the Lord's coming shall not feel the subduing power of that dreaded foe: they shall be caught up to meet the Lord in the air. Transporting thought! "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."† Thus, the righteous dead will first arise in glory; then, believers, who are on the earth, shall be changed, and, joined to them, shall form one brilliant and joyful throng. Together with them in the clouds, we shall be caught up to meet the Lord in the air; and so, being assessors with him in the judgment, shall escape those evils that then shall come upon the earth. This change of the quick will also be momentary: "In a moment, in the twinkling of an eye, . . . we shall be changed." What a marvellous and stupendous event! How astonishing! How joyful! What a sudden, what a rapturous surprise! This

* Matt. xxviii. 53.

† 1 Thess. iv. 16, 17.

moment, overwhelmed with weakness and infirmity; the next translated into strength and glory. This moment a child of mortality; the next, unexpectedly, instantaneously, a child of everlasting joy. What a change! What a felicity! With this blessedness set before us, is there a believer who does not long for the advent of Christ? Is there one who, without a thrill of rapture, can hear that this blessed epiphany may, probably, within a few — a very few — years, be revealed? What heart does not bound with expansive hope? What soul, stirred with deep emotion, does not, "with unutterable groanings," cry, "Even so, come, Lord Jesus?" Yea, blessed Saviour, come, — come to thy long desolate and widowed church; and grant unto us, that we, being translated at thy appearing, may be amongst the number of those who shall never taste of death!

VII. In conclusion, we come to the PRACTICAL BEARING OF THE SUBJECT.

1. First, an *enlarged study of the Word of God*. There are masses of Scripture which refer solely, or mainly, to the future glorification of the saints; and these, when the mind becomes interested in the subject, are studied and considered. Here, at once, is a practical good. The writings of the prophets remain no longer unnoticed. Scripture is compared with Scripture, and a flood of light is poured upon the sacred page. Object after object of interest is disclosed; and those portions of the word which before excited no emotion, now call forth the deepest feeling.

2. Nothing, again, is more calculated to *wean*

us from the love of the world than the consideration of the glories of the Second Advent. Are our imaginations captivated by the lovely things around us? Are our fond hearts too deeply pledged to earthly joys? Then, what a word is that — "The earth and the works that are therein shall be burned up!" Who will be covetous, that believes the Lord Christ is at hand to destroy the worthless treasure? Who will be self-indulgent, that expects the immediate return of his Lord? Who will be dazzled with this world's low ambition and paltry splendor, that has in his eye the speedy attainment of a crown of glory? O Saviour! there is that in the meditation of thy speedy coming which dries up the springs of concupiscence, mortifies the schemes of earthly ambition, causes the joys of this world to pall on the sense, and leaves no glory here, by reason of the glory that excelleth. O Saviour! let that glory speedily be revealed!

3. Further, do we complain of *timidity and want of zeal*? What motive so powerful, so *constraining*, as the speedy coming of the Lord? What! If I believe that suddenly I may see the saints of God snatched from my side, and hurried to glory, whilst I am left to desolation and woe, can I continue cold or lukewarm? If I am expecting presently to see the vials of wrath poured out on an ungodly world, shall I, in the face of that world, be afraid to confess my Lord and my God? No. The sense of these things being near steels the heart and nerves the hand. It gives elevation and boldness, promptness in design, and firmness in action. It makes a man regardless of

consequences, and only careful to be found in that day a firm and consistent follower of the Lord Jesus Christ. On the other hand, do we find those who love not to hear of the speedy return of the Lord? This is an awful sign, indeed. If you truly loved him, you would as truly desire to see him. Your language is, "Come Lord, but not yet." How fearful your state! You do not desire to see him! Alas! your heart has wandered from him; you fear, but do not love. The world has the ascendancy over you. It captivates your imagination, it engrosses your affections. You have a divided heart. Professors of the gospel, here is a test; and may God the Spirit apply it with power to your souls!

4. Another practical result immediately rising from these doctrines is, a feeling of *the necessity of assurance*. Do I believe that the Lord is at hand, and that he will presently separate his saints, previous to the destruction of the apostates? Am I, then, amongst the number of the saints? If not, how can I know a moment's repose? Hence there springs a deep desire of a personal interest in Christ, an assurance that we are his. We cannot desire the coming of our God unless we fully believe that that God is reconciled, perfectly reconciled, to us. Thus the soul is stirred up to more earnest prayer, and the pressure of these things discerned by faith leads the believer to nearer communion with his God.

5. *Consolation under trouble* also springs directly from the subjects under consideration. Some object dearly loved is taken from us; one who was the light of our eyes, from whose presence

joy was diffused on all around. Lonely, and in darkness, we are left to lament our bereavement. But a light breaks in on our desolation — "Them which sleep in Jesus will God bring with him." And is his coming near? Oh, blessed thought! Then soon shall I be restored to the society of those so fondly loved. Soon shall I see and recognize* those dear departed saints arising victorious from the tomb. And then myself (should the Lord so ordain) with unutterable surprise and sudden rapture, "shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here, indeed, is strong consolation. Or, are we depressed under any other deep and abiding sorrow? The near prospect of glory cheers the heart. The bright realities of the future dissipate the darkness of the present; and the believing soul, though laboring and tempest-tossed, yet rejoices in hope, which is the anchor of his soul, both sure and steadfast.

O afflicted believer, cast thine eye forward on the bright, the transcendent future. Art thou overwhelmed by floods of tribulation? Does the fear of death encompass thee, or the sorrows of hell lay hold upon thee? Is it with thee the hour of darkness, and do the workings of the Tempter make thee afraid? "Behold, thy salvation cometh." Lift up thine head, for thy redemption draweth nigh. He, thy strength and thy deliverer, is at hand, even at the doors. Prepare to meet

*The whole passage shows that this happiness will be given us.

him. Brood no more over thy sorrows, but realize his appearing. So shalt thou be steadfast through hope. Brightness shall shine around thy path; thy sorrow shall be turned into joy; and thou shalt "rejoice in hope of the glory of God."

6. *Exertion* in the cause of Christ is another practical result to which the doctrine of the Second Advent leads. "The coming of the Lord draweth near." Then, in proportion as this is felt, every nerve will be strained for exertion, every energy put forth, every moment employed, every talent turned to the best advantage. Then, an intense feeling in regard to the souls of others will be excited; missions will be strongly advocated, both that men may be saved from impending judgments, and that we, being made the honored instruments for gathering out an election from the nations, the end may come. Oh! what a motive to exertion have we here! How powerful, how pressing, how abiding!

7. Lastly, *watchfulness* is greatly called forth by the prospect of the approach of our dear Redeemer. Do we believe the Lord to be at hand? Then there is no thought of slumber or inattention. Let those sleep who are putting off to an indefinite period the coming of the Lord. But how shall those who have heard the thrilling cry, "Behold, the Bridegroom cometh," how shall they slumber or sleep? "My Lord delayeth his coming," and "Where is the promise of his coming?" these are the secret thoughts of the carnal heart, with which the conduct is in unison. But the believer, thoughtful and considerate, having a sure word of prophecy whereunto he takes heed, walks circumspectly.

He habitually realizes the Lord's coming in glory, the first resurrection, the momentary rapture of the saints, the dismay of the professing church, and the tremendous overthrow of the ungodly. These are to him daily and familiar thoughts; they fill his imagination, they deeply affect his heart. Hence, he is watchful; Satan and the world are kept at bay; the desires of the flesh and of the mind are successfully combated. A spirit of slumber, he feels, would be to him a spirit of destruction. "The Lord is at hand" continually thrills on his ears, and echoes through his heart. He is sober, and watches unto prayer, his loins girt, his light burning, even like a man who waits for his lord.

Thus have we taken a hasty view of this vast subject. May it be to the glory of God! The writer is well aware that the matter considered is distasteful to many even of the people of the Lord. He knows that the interpretation of Scripture here advocated carries with it, in the minds of many, the stamp of weakness, or enthusiasm. But his object is truth; and in endeavoring, however feebly, to illustrate what he believes to be the revealed will of God, he will gladly be counted a fool, if, by the grace of God, some through his folly might be made wiser than before. In proportion as a doctrine is precious, so is it hated and maligned by Satan. Many believers, blessed be God, know the preciousness of the one before us, and are not, consequently, surprised to see Satan's peculiar spite against it. They observe how it has been made odious by the turbulent Anabaptists of former days, and how it has been cherished by un-

scriptural sects of our own. But this does not surprise them, for they are not ignorant of "the depths of Satan." The light which they possess on these subjects, they cherish; by it they endeavor to walk more closely with their God, and they earnestly seek for more. May all who read this know the blessed power it exercises over the soul. May those who, like the writer in years gone by, are prejudiced against this heavenly doctrine, be led seriously to inquire into it. And, in the inquiry, may the same blessing which, through these things, has rested on his heart, be, by the power of the Spirit, made to light on theirs. That which he has found to himself to be, as it were, a second regeneration, he cannot but recommend, and earnestly press on others. Knowing the effective working, and practical bearing of this blessed doctrine, he cannot but commend it to his fellow-Christians. This, with earnest prayer for a blessing, he now does, concluding in the words of the learned and pious Joseph Mede:—"I give thanks to Almighty God, who hath made the light of these his wonderful mysteries to kindle that warmth in my heart, which I felt not till I began to see them, and which have made me that which they found me not."*

* Mede's Works, fol. ; Pref.